

THE CHRISTIAN

MARCH 26, 1961

99th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

CHRIST IN GETHSEMANE—Hofmann
H. Armstrong Roberts Photo



not what I will,
but what thou wilt.

At last =



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Noted Leaders say—



DR. ROSS J. GRIFFETH, president, Northwest Christian College: "I am heartily in favor of any movement that will help to reduce the consumption of alcoholic beverages and enhance the awards that come to those who are total abstiners."



DR. JAMES DeFOREST MURCH, noted Christian educator, author, editor: "Your provision of lower insurance rates for non-drinkers is a real incentive to sober living and safe driving."



DR. DANIEL A. POLING, noted minister and editor of The Christian Herald: "The advantages of a hospital plan which is available to non-drinkers only are obvious. The lower rate is made possible because you are not paying the bills for the illnesses and accidents of those who use alcohol."

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is *your* turn to enter the hospital, it's too late to buy coverage at any price.

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to Readers of **THE CHRISTIAN**

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Mrs. Vesta Sutterfield, *Wichita Falls, Texas*—"Thank you so much for the prompt settlement of the claim we filed. I would highly recommend your insurance to my friends. Thank you again."

Rev. E. J. Peters, *South Bend, Indiana*—"I will be 67 soon. Late in August, I thought some Health and Accident Insurance should be ordered. Then I became hospitalized September 6th for about three weeks. It was a welcome indemnity check that came promptly from your Company!"

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Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: _____

NEW YORK - 1/20/61

<p>HERE ARE THE LOW GOLD STAR RATES</p>		IF YOU PAY MONTHLY	IF YOU PAY YEARLY
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	<p>SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY</p>		

I am enclosing the amount specified on the left for each person to be covered with the understanding that I can return my policy within 10 days if I am not completely satisfied with it, and my entire premium will be promptly refunded.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO

DE MOSS ASSOCIATES VALLEY FORGE PENNA.



A GARDEN CALLED GETHSEMANE

There was a garden called Gethsemane,
And in that garden walked a Man one night.
Alone He walked; yet there were with Him
Those He loved, His friends—
But they were sleeping.

"Could ye not watch with me one hour?"
Briefly the quiet garden echoed His dismay
And again was silent,
The disciples stirred, restless in their slumber,
As though a hand had shaken them gently,
Then they, too, were still.

Sorrowing the Master turned away.
Once more the lonely night
Felt the anguish of His prayer:
"Father, if this cup pass not away from me
Except I drink—
Thy will, not mine, be done." Thus
Into the Father's hands He gave His keeping.

"Thy will be done," His prayer was finished.
Nearly finished, too, His earthly ministry,
And only these remained—
The Cross; the thief redeemed; the resurrection:
Then all of prophecy would be fulfilled at last.

How brief the hours that history makes famous;
The garden called Gethsemane was little known
Until a Man walked there one night
And prayed—for just one hour alone.

*A Faith
to
Live by*

by Mary Richardson

First Christian Church
Waterloo, Iowa

THE CHRISTIAN

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Next Week . . .

The Easter issue of *The Christian* will feature a lead article by Otto P. Kretzmann, "The Abiding Presence," a stimulating article by George E. Massay, "What Did You Go Out to See?" and a pointed and meaningful short article by Dwight E. Stevenson, "'Tis God's Mercy."

Next week we introduce a new columnist, Chester Sillars who will be writing in back-page position under the title of "Chat With Chet." Of course you will find other interesting features—"Advance Copy," by Richard E. Lentz; the fiction story, "Brighter Morning," by E. J. Neely and the usual two pages set apart for the material relating to the Uniform Sunday School lesson by the editor and John Thompson of The Divinity School at Drake University.

Coming . . .

In the April 9 issue an historic article about the Christian Board of Publication by its president, Dr. Wilbur H. Cramblet will be featured. In the same issue will be a thought provoking article on church organization, "A New Look at the Functional Pattern," by Don Albright.

A JOURNAL OF NEWS AND OPINION

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Jesus Was Crucified Because Those Who Could Have Testified Were Silent — One Question Probes Our Souls

WHO WILL SPEAK?

by Beulah G. Squires

THERE are moments in history whose pivotal equilibrium is so delicate that all the future hangs in the balance. Such was the moment when Pilate said, "Who are you, Jesus of Nazareth?"

The scene was the palace of the Roman Procurator. Jesus had been brought there by his enemies. Great numbers of people thronged the portico of the palace.

Not all in the crowd were enemies. Did Jesus wait for someone in that crowd who knew him well to answer the question?

Who are you Jesus of Nazareth?

There was a man there who could have said, "I'll tell you who he is. He is a man who changes lives. I was a poor wreck of humanity. He saw me at the pool of Bethesda and said, 'Would you be whole?' Instantly I knew—*knew*—he had something which would make a man of me. I sprang to my feet with purpose in my life.

"This man, whom you would know, Pilate, is one who sees in the wreck of life what a man may become. He changes lives." All this the man who had spent thirty-eight years in waiting

could have said. But he didn't. He waited in silence.

Who are you, Jesus of Nazareth?

There was woman in the crowd who could have spoken—one who knew how to get through crowds. She could have spoken and said, "I'll tell you, Pilate, who he is. He is a man in whom you can believe. I know. Once I crawled through a crowd and touched the hem of his garment. Life flowed in my veins at the touch. Faith made me whole. It was my shining hour.

"This is the man who will take a tiny seed of faith and touch it with the affinity of love and it will grow into a great tree of power covering your life with its protective branches." But her voice was not raised. She shrank back fearful, afraid.

Who are you, Jesus of Nazareth?

There was a boy there who could have said, "I'll tell you who he is, Pilate. He is a man who performs miracles, I know. Once he took my lunch—such a tiny little lunch that I gave him gladly. He took it and blessed it and fed the multitude. I saw his goodness feed that hungry crowd.

"I saw him heal the sick—make the lame to walk and the blind to see. He is love, compassion and everything that is good." But the boy's parents held his hands and would not let him speak his simple boyish faith.

Who are you, Jesus of Nazareth?

There was a man there who could have spoken and said, "I know him, Pilate. He is one who forgives sin. I was evil. I took what did not belong to me. I stole and extorted. But this man came to my house and we reasoned together. I became a man of compassion. I gave back all that was not rightfully mine—and more. Ill-gotten gains I distributed among the hungry. He pointed the way to a life of honor. He is one who forgives sin. I know, for he forgave me. He will even forgive you, Pilate, if you will invite him to your house."

All this Zacchaeus could have said. But he didn't. He was once again the little man who was afraid.

Who are you, Jesus of Nazareth?

There was a man there of great importance—a member of the Sanhedrin. His voice would have carried weight. He could have said, "I'll tell you who he is, Pilate. He is a great teacher come from God. I went to see him once in the dead of night. He told me how the new birth of love and truth could come as softly as the wind blowing through the trees and bring eternal life. He is one who holds this mystery for all who believe."

All this Nicodemus could have said. But he didn't. He stumbled away in the dark.

Mrs. Squires is a member of Oak Cliff Christian Church in Dallas, Texas. A church school teacher, she is active in many phases of the church's work.

Who are you, Jesus of Nazareth?

There was a man there who could have spoken, one who knew him well for he had been with him for a long time. He had felt his power as he stilled the tempest, healed the sick, opened the eyes of the blind. He had led a triumphant crowd into this very City—a crowd that proclaimed him King. He could have spoken and said, "I answered that question once, Pilate. I'll tell you who he is. He is the Christ, the Son of the living God. I was on the mountain and saw God's glory all about. There is none other like him, Pilate, none other to whom we can go." But he didn't. Peter shook with fear and warmed himself at the fire of denial.

Only silence from those who knew him well. The Son of God was crucified by it on Calvary's hill.

IT IS 1960-61. Again Jesus of Nazareth is faced by his enemies. Where are those who know him well? Who will witness—who will speak and say,

"I know him. He took a wretched life and it became one of purpose."

"I know him. I touched the hem of his garment and faith made me whole."

"I know him. He performs miracles—heals the sick—opens the eyes of the blind and feeds the hungry."

"I know him. He forgives sin."

"I know him. He holds the secret of eternal life."

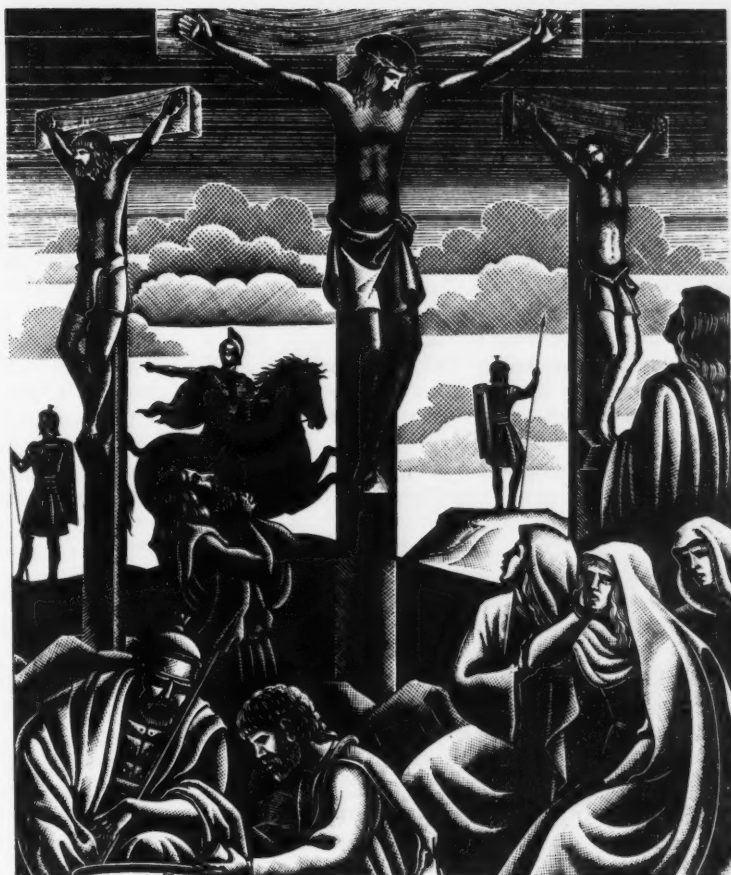
"I know him. He is the Christ."

Who Are You, Jesus of Nazareth?

Silence hangs like a pall over the world. Silence that is so loud it is heard above the clamor of nuclear weapons. Silence that is so deep it penetrates war heads. Silence that is so mighty it is beginning to thunder in the ears of frightened humanity.

In the awful silence Jesus of Nazareth waits—waits for the voices of those who know him well to chorus,

He is the Christ—the Prince of Peace—the Hope of the World!



THE CRUCIFIXION. Wood Carving
by Bruno Bramanti. Photo by
Three Lions, Inc.

SILHOUETTE OF CALVARY

Against a black and stormy sky

The Silhouette was cast,

A rugged cross, a dying form

Paid Caesar's price at last;

A soldier's laugh—the robe flung high,

A spear to run him through;

A murmured prayer, "Forgive them,

They know not what they do!"

Today a tired and troubled world

Can find its peace of mind

In the Silhouette of Calvary,

The hope of all mankind;

It's halo light bids all men

To kneel and pray as one,

Remember—God loved so much

That He gave His only Son.

by Cordell Thurman

Editorials

Wrong, Father Casey

STRAW men are the easiest fellows to knock down. The trick is to make it appear as if they had put up a tremendous fight but finally succumbed to superior strength.

If you are unfamiliar with the expression, the feat consists in describing an idea or a situation as if it were real and then demolishing it with your own abilities. You have then made yourself to appear as holding the superior position whereas the one you claim to have destroyed never really existed in the first place.

Usually, this type of shadow-boxing is carried on by someone other than a careful student of facts, hoping that the opponent is still more ignorant. We were startled to read the news releases of such a battle between the Reverend Martin J. Casey, pastor of Holy Trinity Roman Catholic Church in Washington, D. C. and a straw man.

Who was the straw man? He was the "countless people" who have mistaken ideas about the nature of papal infallibility. If people only knew what infallibility means, it is argued, instead of holding the false views which they do, they would not say the silly things they do. Then follows the surprisingly unbelievable straw man. What are the things which prevent people who are not Roman Catholic from believing?

First, Father Casey's straw man says it is impossible for a human being never to make a mistake. So, he concludes that the popes cannot be infallible. This straw man is disposed of straightaway. It is pointed out that no Roman Catholic has ever believed this. If it were true, he could tell the weather and he would always hold the winning sweepstake ticket.

Second, the straw man believes that Roman Catholicism teaches that popes never sin. Since all men are sinners, this proves to Mr. Strawman that Rome holds a false view. Father Casey points out that popes go to confession and that history records some of their "great mistakes." (We could enlarge upon some of these mistakes.) This false idea is dispatched with alacrity.

Why do we call these two illustrations straw men? Because in all our years of dealing with Protestant students, pastors, elders and deacons, we have never heard one say that he believes the Roman church teaches that the popes make no mistakes and can foretell the weather.

You might find "the man in the street" who makes such a remark but people in the churches know this isn't what Rome is talking about when she speaks of infallibility. We all know it has

something to do with doctrine.

It is precisely the doctrine of infallibility, as Roman Catholics must believe it, according to Father Casey's sermon, which we find impossible to accept. It is when the pope "defines a doctrine of faith or morals" that he speaks infallibly, says the priest of Holy Trinity. This is what we thought it was.

The further meaning of the doctrine was illustrated in the February 5, 1961, sermon. It means that no pope has ever taught a doctrine "that has differed in the least from the doctrines handed down by the Son of God." Notice that the infallibility is believed to apply to all popes, not just to those who have served since the doctrine was pronounced in 1870. As a matter of fact, a pronouncement is simply that, a statement of a doctrine that has always been true. Usually, it has been taught and believed for centuries before it is officially declared.

Yes, you are definitely wrong, Father Casey. You cannot dispose of our heretical views by producing two straw men and setting fire to them. Personally, our views of what you believe were formulated when we dug them out of the medieval Latin texts. It is the concept of infallibility which is expressed in the sermon that we do not believe to be in harmony with the Holy Bible.

All Christians have many ethical concepts in common and there are doctrinal views which we share. We look for more common ground as the years pass. The idea that one church tradition, or the visible head of that church, can define doctrine and demand allegiance to the definition, does not appeal to us. Rejection of the view does not appear to us to be a repudiation of the New Testament at all. Sermons like this one will not help to increase cordiality among Christians, much less solve our man-made disagreements.

Introducing

WE ARE pleased to announce that a new column of questions and comment will appear on the back page of *The Christian*, beginning next Sunday. Chester A. Sillars, executive secretary of the Northeastern Area of Christian Churches will provide us with "A Chat With Chet" each week, writing from his office in Schenectady, N. Y.

The widespread request for such a column is appreciated. If the columns we have on hand are an indication of what is to come, the acceptance of "A Chat" will be equally widespread.

The Oberammergau Play Is an Unforgettable Drama Presented Each Decade

THE PASSION RELIVED

by Blanche Secor Longman

THE Oberammergau Passion Play which ran for six months last summer is not like anything else in the world.

Three hundred twenty-six years ago the first performance of the play was staged to carry out a pledge of the villagers to thus remember the deliverance from the plague which was killing the inhabitants like flies. Every ten years, the play is presented three nights a week for several months. Those traveling in Europe last summer were fortunate in seeing the 1960 performance.

In 1961, and for five years to follow, the people will reminisce in homes, on the streets, and in the shops, about what happened this summer. Plans for the next play—in 1970—will begin long before that year does. Months before the play opens everything centers around what will happen between May and September. Men let their hair grow to shoulder length by order of the mayor, many cultivate a beard. Young people make wedding plans only to postpone them until all is over, because the maidens in the play must be unmarried.

Rehearsals start at least nine months before the opening, with 1,400 of the 4,000 inhabitants of Oberammergau in the cast.

The rest make homes ready for the thousands of guests expected, and fill the shops with fine carvings to be sold to visitors. This, too, is very important, since woodcarving is the only trade of the villagers. In summer and winter this is a resort area so there is a wide market for their work at other seasons and years, too. But both the play and the making of fine wood images are more than a trade. Through the art of wood-carving men express the soul within.

Blanche Longman, widow of C. W. Longman, who was a minister for 54 years, is minister of education at First Congregational Church in Janesville, Wisconsin. Her son, William, is pastor of Dover Place Christian Church in St. Louis.

Likewise, the whole body is used to speak the things of the heart through the play, the Passion of the Christ. This is not just a dramatic performance, but a realistic and earnest attempt by the villagers to put their way of life into words and action.

As the spectators sit comfortably under cover, looking out to the green hills beyond the stage, they are sometimes aware of discomfort of the players for the stage is without shelter, and in Germany that means in the rain. Luckily there is no grease paint nor make-up to wash off. We were fortunate there was no rain the day we were in Oberammergau, although we arrived the day before and departed the following morning under umbrellas.

The play lasts from 8:15 A.M. until 5:45 P.M. with two hours out for lunch. Some suggest the choir of one hundred and fifty voices is stilted, and too formal; others appreciate the rhythmic way this group moves on and off the stage, and the manner in which the ranks open as the curtains are drawn to show the tableaux and close again with the curtain.

Harold Erenspurger, one of America's best-known critics of religious drama, called the play antiquated, medieval drama. Others call it stuffy and dated. Some critics complain it is anti-Semitic. Because the High Priests are the villains of the play, and these protagonists are somewhat overplayed, the effect may be thought by some critics to lay too much blame for the crucifixion on the Jews. Mobs of vengeance are stirred to white heat at times.

Whatever the opinion of these spectators, the play committee pays very little attention to it. It says this is not entertainment but serious, meaningful drama with a purpose.

The story begins with the entry of Jesus into Jerusalem and in the end there is a tableaux of the ascension, or glorification. The acting is excellent. Judas is especially well played.

The players must live in Oberammergau and until recently were al-

ways chosen from those born there. It is the hope of every boy that someday he may be chosen to play the part of the Christ, and of every girl that she may be Mary. Professional acting is not the aim but the quality is far from amateur. Anton Preisinger played the Christ for the second time last summer. He is 47, a man with a strong but calm face. The cross he carried weighed 80 pounds, and he hung on it for 20 minutes.

Johann Georg Lang has directed the play for many years, with collaboration of Prof. Zeno Diemer. The script as now used was written in 1860 by J. A. Daisenberger. Main actors receive \$1500 each from the box-office receipts to compensate them for the time given to practice and presentations.

Our party stayed at the home of the village schoolmaster and we were treated with extreme courtesy. At breakfast on the morning we saw the play one of our group asked to say grace at the table. It added to the solemnity of the day. Each evening after a performance there is a Protestant service of brotherhood with first a sermon in German and then in English, and The Lord's Prayer said in unison in our language one wishes to use. This is an effort to catch the spirit of worship that may or may not accompany this experience which can happen but once in every ten years.

"Who crucified Jesus?" Those who feel the Passion Play is anti-Semitic would believe the Oberammergau villagers lay it on the Jews. I think that is an unfair judgment. Is the Master's death to be blamed upon Judas who betrayed him? Or was it the fault of Pilate, who knowingly condemned an innocent man to die? Was it the scribes and Pharisees, the Sadducees or the Herodians?

Does it really matter who it was that cried 1900 years ago, "Crucify him!"? Today we are all guilty if we do not receive the message for which the Christ was willing to give his life.

The Biblical Records Are Important
But Let's Take a Look at 'Our Own'

THE GOSPEL ACCORDING TO YOU

by Will Sessions

WHEN a minister reads the scripture lesson for his sermon, he generally says, "This is from the gospel according to Matthew." Or it could be of Mark, Luke, or John. These four men have written brief biographies which constitute our primary source of knowledge about our Lord. Each loved the Master and did his best to write a clear statement of what it was that Jesus had felt, said, and experienced.

Compare Matthew, Mark, and Luke for yourself and you will discover that they are quite alike in subject matter, order of presentation, and in language. It is for this reason that they are called the synoptic gospels. Essentially they follow a common pattern.

John, on the other hand, became so involved in telling about our Lord that he wrote biography in one sentence and preached in the next. He preached as he wrote. If you own a Revised Standard Version of the Bible, you have a great advantage over those who use only the King James Version, for the RSV makes use of quotation marks throughout. The result is that new clarity has been brought for Bible students.

Will Sessions is minister of Independence Boulevard Christian Church in Kansas City, Missouri.

Let us illustrate how the quotation marks help. In John 3 Nicodemus had come to Jesus by night. John has related the conversation between the two men. It is relatively easy to follow what they say to one another until you reach verse sixteen. The text in some editions of the King James shows this in red, indicating that these were regarded as the Master's words. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.* (John 3:16, 17.)

The RSV shows the last part of Jesus' statement to Nicodemus closing with verse fifteen. I think that is correct. It would seem to me that had Jesus spoken the words in John 3:16 and 17, they would read: "For God so loved the world that he gave me, his only begotten Son, to the world that whosoever believed on me, should not perish but have everlasting life. For God sent me into the world, not to condemn the world, but that the world through me might be saved." The fact that the text employs the third person indicates the quotation should be placed outside quotation marks, and should be regarded as a part of John's

magnificent preaching.

Matthew was written from the Hebrew point of view, a Jew writing to Jews. It is filled with references to the ancient prophecies. Mark and Luke make only cursory mention of the prophets, but Matthew clinches practically everything that Jesus said and did with the statement, "This was done that it might be fulfilled as was spoken by the prophet." Then follows the prophecy fully quoted. There are more than ninety of these prophetic conjunctions in the text. In his heart Matthew knew that Jesus was their fulfilled Messiah, and he sought to validate it for his readers.

Not all writers—and certainly not all readers—are alike. Mark wrote for the Romans. As he described Jesus in his adult ministry, it was to reveal a man of tremendous inner power. When Jesus spoke something immediately happened. The words of the Master provoked instant response whether they were addressed to men or to nature. Immediately this or that took place when Jesus spoke. When he said a thing was to be done it happened then and there. The winds and waves obeyed. The palsied man was healed. The maimed walked. The blind saw. There was no delay, no waiting, no hesitation. Luke's approach was immeasurably appealing to the Roman mind for they were a people of power. They loved authority.

Few today realize our debt to the Greeks. Some of our churches may boast Corinthian columns, but we think very little about that. Our main boast of ignorance seems to be, "That is Greek to me!" Yet our debt to Greek life and thought is substantial. We enjoy athletics, yet give little credit to the Greeks for sports. The caption "The Olympics" is largely a label for us. Philosophically, we speak of moderation. We describe things as logical, forgetting that our philosophy and our logic has largely come from the Greeks.

(Continued on page 12.)



**Hierarchy Assails President's
Exclusion of Parochial Schools
From Aid-to-Education Program**

Roman Catholic Leaders Demand Public Funds

ST. LOUIS (*Special*)—Top representatives of the Roman Catholic hierarchy in the United States have served notice that they will fight the exclusion of parochial schools from President John F. Kennedy's aid-to-education program.

The hierarchy's stand was announced in Washington by Archbishop Karl J. Alter of Cincinnati, Ohio, following the spring meeting of the administrative board of the National Catholic Welfare Conference of which he is chairman.

In a statement issued on behalf of the five cardinals and eight archbishops and bishops who attended the meeting, the Roman Catholic leaders demanded federal aid to Roman Catholic schools.

On the same day the prelates met, President Kennedy, when asked at a press conference why the education bill excluded parochial and other private schools, declared: "Well, the Constitution clearly prohibits aid to parochial schools. There is no doubt about that. There isn't any room for debate on the subject. It is prohibited by the Constitution and the Supreme Court has made that very clear."

Nevertheless the debate continues and all the power of the Roman Catholic Church is being brought to bear in an effort to obtain public funds for the support of the Roman Catholic institutions.

In New York a Jesuit legal expert criticized the President's unequivocal rejection of federal aid to nonpublic schools and called the Chief Executive's stand "erroneous, inopportune and unnecessary."

Charles M. Whelan, a doctoral student at the Harvard Law School, made his comments in *America*, a Roman Catholic weekly.

Meanwhile the leaders of three Protestant organizations in Washington said their agencies will oppose efforts by Roman Catholic bishops to have President Kennedy's school aid program include aid to Roman Catholic schools.

They fear such an amendment would be an entering wedge for outright government grants to such schools. They said this would violate separation of Church and

State by giving tax support to the teaching of religion.

Spokesmen for the groups were C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs; C. Stanley Lowell, associate director of Protestants and Other Americans United for Separation of Church and State; and Donald H. Gill, associate secretary for public affairs, National Association of Evangelicals.

However, the President is standing firm on his position that private and parochial schools should not be granted federal aid. Senator Mike Mansfield (Dem., Mont.) reported in Washington that there was no change in the President's position after a recent meeting of Kennedy with Democratic Congressional leaders.

House Majority Leader John W. McCormack (Mass., Dem.), like the President, a Roman Catholic, has openly broken with the President on the issue.

C. Oscar Johnson Is Clergy Churchman of '61

ST. LOUIS—C. Oscar Johnson, internationally known Baptist leader, has been named Clergy Churchman of the Year by Religious Heritage of America.

For 27 years the pastor of Third Baptist Church here, Dr. Johnson is now teaching homiletics at Berkeley Baptist Divinity School, Berkeley, California.

Announcement of the award was made by Lisle M. Ramsey, St. Louis businessman and chairman of the awards committee.

The award will be presented during the eleventh annual Washington Pilgrimage of American Churchmen to be held in the nation's capital June 22-24, 1961. Robert Gerald Storey, dean emeritus of Southern Methodist University Law School—a Disciple—has been named Lay Churchman of the Year by RHA.

Religious Heritage of America is

giving the award to Dr. Johnson for outstanding church and community leadership, interchurch activities and notable achievements as a clergyman.

● Continuing Self-Education Through Reading Advocated

Christian Board Chief Backs Library Week

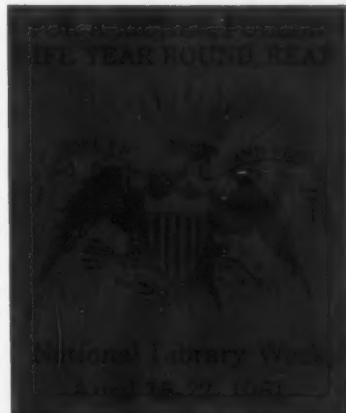
ST. LOUIS (*Special*)—Church organization and various civic groups are joining state and national committees in the observance of National Library Week April 16-22.

The objective of the observance is to remind the American people that reading can help them to explore and to satisfy their need for a greater sense of purpose in their lives and to urge them to use libraries more fully.

National Library Week promotes "continuing self-education" through reading after formal education is completed.

Dr. Wilbur H. Cramblet, president of the Christian Board of Publication, has urged that churches call attention to the importance of Library Week and assist in making American communities more aware of the importance of reading for personal growth.

Dr. Cramblet is on the Missouri state committee for National Library Week, a group headed by Missouri's Governor John M. Dalton and committed to the tasks of encouraging lifetime reading habits, urging use and support of libraries and creating a better-informed America.



—“YOUR” GOSPEL

(Continued from page 10.)

Doctor Luke was a Greek. He wrote to them. He is the only author in the Bible who was not a Jew. He was a proselyte which would mean that he had been converted from Greek culture to become a part of the Hebrew family of believers. He had submitted to circumcision and had become a Jew in practice. It was from Jewry that he moved into Christianity.

In reading his gospel we discover many elements that appear nowhere else. For example, only Luke gives the Magnificat, Luke 2:29-32. More beautiful words were never written. The story of the Bethlehem manger comes to us from Luke. The Prodigal Son, the Good Samaritan, the story of the Lost Coin are from Luke. In this gospel our Master has been shown as tremendously interested in physical welfare which is understandable because of Luke's being a doctor.

The four gospels herald the good news of our Savior as they saw him and as they knew him.

Why then the title: “The Gospel According to You”? You are offering a gospel every day you live, a gospel according to you. You are not *writing* a word of it, but perhaps you are giving it as a completely disconnected narrative, even an incoherent biography, but you are proclaiming it nevertheless. You may not present elements that even parallel Matthew, Mark, Luke, or John but you are proclaiming it in word and deed.

You may be one who says, “I have never told anybody about Jesus in all my life.” My friends, you have, you must. You either tell people about Jesus positively or you tell them about him negatively. You either tell what he means to you or what he does not mean. You give witness either to the firmness of your faith or to your lack of it. Whoever you are, you are a living gospel. It may be a woefully patched one and even a distorted record, but you are your own testimony. It may be written in the meditations of your heart, the things you say, the things you reflect upon, or it may be in your lack of faith. Whether it be your love or your casual indifference, the record stands.

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Or 32 days, \$845, 50 days, \$1095.

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NEWS IN BRIEF

MACLEOD ON FEAR

TORONTO, ONT.—Only the Christian Church can break the paralysis of fear gripping today's world by “recovering its ancient ministry of reconciliation,” declared Sir George MacLeod, founder of Scotland's Iona Community and a former moderator of the Church of Scotland.

Addressing an audience at Bloor Street United Church here, the famed minister stressed that Christians should be active “peacemakers” in all fields.

Dr. MacLeod suggested that the subject of whether or not Christians should withdraw from nuclear war if it ever begins should be the primary issue discussed at the forthcoming World Council of Churches Assembly, New Delhi, India, Nov. 18-Dec. 6.

BAPTIST TALKS?

DALLAS, TEXAS—Pulpit exchanges by 1,000 pastors of the American and Southern Baptist Conventions as a prelude to conversations looking toward eventual merger of the two denominations were urged here by the editor of the *Baptist Standard*.

E. S. James, in an editorial in the official journal of the Baptist General Convention of Texas, stressed that when Baptists really learn to trust one another they will be able to talk about uniting.

“The real causes of divisions among us are geography, nationalism, racism, methodology, interpretations and emphases,” he said.

PRAYERS FOR UNITY

NEW YORK—Eastern Orthodox churches throughout the country offered prayers for Christian unity and the Orthodox faith as they observed the “Sunday of Orthodoxy” at divine liturgies and evening vespers.

Observance of Orthodoxy Sunday dates from the Seventh Ecumenical Council of Nicaea in 787 when the veneration of icons as representations of the saints was restored.

Referring to the ecumenical significance of the observance, the archbishop declared: “We are children of the great Church of Christ. We shall not refuse to participate in ecumenical dialogues. We shall not be guilty of exclusiveness or isolationism.”

ABORTION RATE

PRAGUE—Legalizing of abortion in Communist-dominated Czechoslovakia has resulted in some 100,000 lawful abortions in 1960, as opposed to 217,000 births in the same year.

The article said that the state approved 90 per cent of all requests for legal abortions. It added that 90 per cent of the women requesting abortions were married.

VOTING FOR EVERYONE

SYRACUSE, N. Y.—The National Council of Churches, through action of its General Board meeting here, committed itself to work in every way possible to assure all citizens the right to vote, regardless of race or color.

Two other actions taken by the board called for increased federal aid for economically distressed areas, and joint efforts by churches, labor unions and federal and state governments to ease the unemployment plight of the nation's teenagers.

50 RNA ENTRIES

MINNEAPOLIS—Fifty entries have been received for the 1961 James O. Supple memorial award competition of the Religious Newswriters Association.

The competition honors the late James O. Supple, religion editor of the *Chicago Sun-Times* and an RNA founder, who was killed in a plane crash off Hong Kong in 1950 when en route to Korea on an assignment as a combat correspondent.

PROHIBITION GAINS?

WASHINGTON, D. C.—The Prohibition Party scored an increase of more than 15 per cent in the number of votes which its presidential candidate received in the 1960 election, final returns showed.

The Prohibition Party—which has to wait a little longer than the major parties to find out how its candidates fared—polled 47,457 votes for its candidate, Dr. Rutherford L. Decker, a Missouri Baptist minister.

CARE BY PHONE

GENEVA—Formation of an international information center in Geneva for a telephone pastoral care service originated by Swiss Protestant church groups, was approved at a meeting here of 80 specialists from ten European countries.

NEWS IN BRIEF

261st POPE

ROME—Pope John XXIII is the 261st and not the 262nd Pontiff to occupy the throne of St. Peter, the Roman Catholic Church now believes.

This is because the name of Pope Stephen II, a Roman who was elected March 23, 752, but died two days later, before he had been crowned, has been eliminated from the list of Pontiffs in the 1961 issue of *Annuario Pontifico*, the Vatican yearbook.

ARAB AGREEMENT

BETHLEHEM, JORDAN—King Hussein has instructed the Jordan government to draft a law guaranteeing the immunity and protection of the Holy Places in this country, Premier Bahjat Talhouni announced during a visit here.

The government leader was welcomed on his arrival by Major Ayoub Mousallam, a Greek Orthodox. The mayor said that he had urged the government also to carry out needed improvements at Manger Square here which is frequented by thousands of pilgrims visiting Bethlehem's Church of the Nativity.

COLLEGE INTEGRATION

WINSTON-SALEM, N. C.—Faculty members of Wake Forest College adopted a resolution calling for integration of students at the Southern Baptist school here. The resolution was forwarded to the college's Board of Trustees for consideration.

WACO, TEXAS—Desegregation of all Southern Baptist colleges in Texas was urged in a resolution adopted by the executive board of the Waco Baptist Association.

Approved unanimously by 26 pastors and laymen attending the board meeting, it followed similar action taken by the Baptist Pastors' Conference of Houston, Texas.

SEMINARY DROP

PHILADELPHIA—There are 190 fewer students in the eight seminaries of the United Presbyterian Church than a year ago, the church's Board of Christian Education has reported.

The total is 1,533, compared to 1,723 a year ago, and 1,741 the previous year.

ANGLICAN CATECHISM

LONDON—The Convocations of Canterbury and York gave general approval here to a proposed new modern Anglican catechism, although some members felt that certain of the suggested changes in the old catechism of 1662 were too extreme.

The new catechism was prepared on the instructions of Dr. Geoffrey Francis Fisher, Archbishop of Canterbury and his scheduled successor, Dr. Arthur Michael Ramsey, Archbishop of York, by a commission working under Dr. Frederick D. Coggan, Bishop of Bradford.

ANGLICAN ELEVATION

LONDON—Dr. Arthur Michael Ramsey, Archbishop of York, will be enthroned in Canterbury Cathedral on June 27 as the new Archbishop of Canterbury, it was announced here. He has been named to succeed Dr. Geoffrey Francis Fisher, who is retiring from the primatial office at the end of May.

TESTING BAN ASKED

GENEVA—A statement urging the nuclear powers to stop all forms of nuclear weapons testing which can now be detected and to agree to a ban on underground testing of smaller nuclear weapons was adopted by the Executive Committee of the World Council of Churches at its semi-annual meeting here.

It said the ban on underground tests should be "at least for an unspecified period, with arrangements for research to devise more adequate means of detection."

CHURCH COMPETITION

BUCK HILL FALLS, PA.—Protestant churches must stop acting like gas stations and chain stores in competing for choice locations for new structures, state executives of the Congregational Christian Churches meeting here agreed.

They reported that comity agreements in which sites for new churches are mutually agreed upon by denominations receive little more than lip service.

INDIANA TV COURSE

WASHINGTON, D. C.—American University announced that its Bible telecourse "The Life and Teachings

of Jesus' will be offered this spring over WFBM-TV, Indianapolis, with academic credit being granted by DePauw University, Greencastle, Ind.

Indianapolis is the home of the Lilly Endowment, Inc., which has made a grant of \$174,700 to American University to finance filming of the television classes.

LAYMEN'S INSTITUTE

BRASILIA, BRAZIL—Ground soon will be broken here for an institute to train Protestant laymen from throughout Latin America—the result of a \$350,000 joint "birthday gift" of women of the Presbyterian Church in the U. S. (Southern) and the United Presbyterian Church in the U. S. A.

Few Brazilian churches can afford full salaries for religious educators directors; thus the institute will train students in skills by which they may earn a living as well as provide church education courses.

MAY WITHDRAW

PRETORIA, SOUTH AFRICA—A recommendation that it terminate its membership in the World Council of Churches will be submitted to the Nederduits Hervormde Kerk Van Afrika (Dutch Reformed Church of South Africa) when its General Synod meets in March.

The Reformed Church of South Africa is the smallest of the three Dutch Reformed bodies which were represented at the Johannesburg sessions.

COUNCIL LEADERS



—RNS Photo

W. A. VISSER 'T HOOFT (seated), general secretary of the World Council of Churches, looks at a treatise entitled "Orthodoxy" along with Dr. Franklin Clark Fry (left) and Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America. Picture was taken at the semi-annual meeting of the WCC's Executive Committee, of which Dr. Fry is chairman.



by Lois Duffield

NOW when I was president of the Chamber of Commerce—" said Charlie Green, embarking from a familiar conversational port. He knew that his old friend, Joe Walgren, could have piloted him through that particular story without mishap. But being upwards of eighty, Charlie couldn't find much to do but reminisce with other people too old to be in a hurry. So he and Joe sat in wicker chairs on the porch of his daughter's home with their feet propped up on cardboard grocery cartons, vainly trying to recapture the past.

"When I was president," he started again. But his train of thought slid off the tracks as he saw Sue Marshall struggling along the sidewalk with a bundle of groceries and a recalcitrant youngster.

Mentally, Charlie weighed the bag of groceries and found it too heavy for him. But as he turned back to Joe, the child suddenly jerked away. His mother made a lunge for him which tore open the bag and sent groceries hurtling to the sidewalk. The young-

ster howled. His mother clutched his hand and stood gazing helplessly at the scattered foodstuffs.

Charlie jumped to his feet—or at least he tried to! But the box footstool thwarted him. He had to sit down, shift his feet to the side and start over. This took just enough time to make him recognize that grocery carton as the perfect remedy for this situation. Picking it up, he hurried to the rescue as fast as his eighty-year-old legs could navigate. Moving with unusual speed, Charlie piled the groceries into the box and picked it up.

"Oh, thank you so much, Mr. Green," the young woman breathed with relief. "I didn't know what to do."

"Always glad to be of service," Charlie said gallantly. He led the way to her house, puffing mightily under his unaccustomed burden. He thought his arms would break as she fumbled for her key and unlocked the door. The box almost fell out of his hands as he put it on the kitchen table. Feeling ashamed of this display of weakness, he started

to cover it up by saying,

"When I was president of the Chamber of Commerce . . ."

But she interrupted him. "I'm not much interested in what you were, Mr. Green"—a cold hand clutched at his heart—"It's what you are now that counts."

Charlie hung his head miserably. She was absolutely right, of course, but—

"And I know that when the books are balanced up, kindly acts like this will weigh a lot more than merely being president of something."

Her smile melted the cold hand around Charlie's heart and evaporated his shame. He straightened up and smiled back.

"Now won't you have a cup of coffee with me?" she asked.

A quick glance around the kitchen showed Charlie that she had more to do than talk to him. "Sorry," he said, "I've got company."

"And besides," he added to himself as he hurried back to his daughter's porch, "I don't often have a new story to tell Joe."

Rapid Social Change Commission Visits Haiti and Puerto Rico

by Robert A. Fangmeier



SAN JUAN, PUERTO RICO—This American Commonwealth today stands midway on the road of progress from the wretched poverty of twenty years ago to something approximating U. S. prosperity in the foreseeable future. Per capita income at around \$550 has almost tripled since 1954 and now stands at about half of that of the lowest U. S. state.

Puerto Ricans consider themselves a living demonstration of an underdeveloped area that is making good through the democratic process and a combination of free and government directed enterprise. When President Kennedy says that this Island should be a showcase for the underdeveloped areas of Latin America, Asia and Africa, a visitor caught up in the spirit of progress prevailing here is likely to agree.

Puerto Rico with its demonstration of what free enterprise and a democratic government working together can do added a hopeful note to the three-year study program of the Disciples of Christ Commission on Rapid Social Change. The Commission met in Puerto Rico and Haiti for on-the-spot consultations with church and government leaders as they prepared to report their findings to the World Council of Churches.

The Disciple Commission study, made possible by grants from the H. C. Gemmer Family Christian Foundation and the Oreon E. Scott Foundation, is under the auspices of the Council on Christian Unity working cooperatively with UCMS's department of Christian Action and Community Service. Professor Walter Sikes of Christian Theological Seminary, director of the Commission, left shortly after the Caribbean consultation to spend part of a year with the World Council's Commission on Rapid Social Change.

Puerto Rico, which enjoys a Commonwealth status and common citizenship within the U. S. political system, stands in startling contrast to its neighbor, Haiti. Spanish-speaking Puerto Rico, with its expanding economy and a per capita income of

\$550 for its two-and-one-third million people, is benefiting from its close association with the United States. The once French colony of Haiti, independent since 1804, represents misery and poverty as great as any in the world. Per capita income at \$70 for its three-and-one-half million people is under the average for Asia and Africa. Only one in fifteen Haitian children is in school. In Puerto Rico the ratio of children in school compares with that in the U. S.

Haiti and Puerto Rico represent contrasting stages of development in what is characterized as areas of rapid social change. Haiti, the Caribbean Negro Republic which shares the Hispanola Island with the Dominican Republic, represents the problems and challenges of most of the 2 billion people who live in the underdeveloped areas of Latin America, Asia and Africa. Its government is unstable and without outside help probably is incapable of an organized effort to meet its problems. Outside help is available for Haiti. The U. S. Point IV and U. N. technical assistance programs are at work but severely limited. Private enterprise is cautious.

Some of the most encouraging and hopeful development projects in Haiti are being carried on by Christians. The Albert Schweitzer Hospital serves 250,000 people and cares for 200 individuals on an average clinic day. This hospital was founded by a Disciple couple, Dr. William L. Mellon and his wife Gwen. Under the Hospital's auspices Chaplain Lloyd Shirer conducts a technical assistance program that deals in such subjects as better housing, pig management and literacy. Only fifteen per cent of the Haitians are now literate and increased literacy is considered the key to development. Chaplain Shirer cooperates with some 13 other Protestant groups in his literacy program.

A visitor to Puerto Rico cannot help but be impressed also with the prominence of Protestant lay-

men in the life of the Islands. Through the efforts of President Thomas Liggett (Disciple) of the Evangelical Seminary and his staff the Commission held consultations with: Dr. Jose Gallardo, director of foreign students, University of Puerto Rico, and formerly Director of UNESCO in Cuba; Dr. Demetrio Cartagena, Auxiliary-Secretary of Public Instruction; Mr. Samuel Polanco, former Director of Government Office in charge of coordination of health facilities; and Senator Hipolito Marcano, head of AFL-CIO. All of these men are active Protestant laymen and perhaps symbolic of the often heard statement that Puerto Rico is a "Roman Catholic country with a Protestant mind." Inconclusive reports on religious activity estimate that about 12 per cent of the adult population is Protestant. Of the entire Island population of 2,300,000 it is said that 9.8 per cent attend mass regularly.

The principle of separation of church and state seems even more firmly based in the Puerto Rican political system as a result of last fall's campaign. At that time Roman Catholic Bishops set up their own "Catholic Action Party" and ordered their people to vote against the Popular Democratic Party of Governor Luis Monoz Marin. The Governor and his party won overwhelmingly and currently the legislature is investigating alleged fraud in connection with petitions that made it possible for the CAP to get on the ballot.

Members of the Disciple Commission taking part in the Caribbean Consultation in addition to Chairman Sikes were: George Beazley, William H. Book, Clinton Bradshaw, John Eubanks, Robert Fangmeier, Harold Fey, John Harms, Chester Hunt, Harold Kaufman, Lawrence Lew, Joseph Smith, Lewis Smythe, Austin Smith and Robert Tobias. Dr. Tobias was coordinator of the consultations. Other Commission members are: Langdon Gilkey, Sam Kincheloe, J. Irwin Miller, Paul Sharp, Virgil Sly, William Vivrette, Barton Hunter and Francis Henson.

Christ, Our Living Lord



"Where the Scriptures Speak . . ." by the Editor

Scripture: John 20:11-22

THE resurrection of Jesus Christ is the foundation fact and the joyful experience upon which all our religious faith is based. In one way it is proper to consider the study of the resurrection as the climax of a series of lessons. In another way, it ought to have been the first lesson in the series. Without the resurrection there would have been no preservation of many of the earlier experiences of Jesus of Nazareth as the foundation for a new religion.

Easter is a happy day. If there is any reason why it should be anything else except gloriously happy, I cannot imagine what it is. A few people always say that we don't know when the historical event occurred and, therefore, we should not celebrate it on a particular day. They always remind me that the resurrection is an eternal fact and it should be stressed all the time. The resurrection did occur once and for all at a particular moment in history. There is every reason in the world why those who believe it and call themselves Christians ought to make a special point of celebrating the fact once a year. If this does not make the resurrection seem important every other day in the year, then it has not been a proper celebration.

The day of celebration is a poor time for intellectual and theological arguments in which we try to prove or disprove the resurrection. I can prove it to my intellectual satisfaction but I would rather do so in the classroom or on any other Sunday in the year except the one which is planned as the most joyous first day of the week in the annual

calendar. As we look at the text in the Gospel of John, it is quite evident that joy replacing sadness is the keynote of the experiences related.

Mary had gone to the tomb the first of all those who were waiting for something. Already, the stone had been rolled away and the tomb was empty save for "two angels in white" and Mary wept. Isn't this an interesting situation? If we were to come to an open tomb and see two angels, or one angel, or one man, or two young men as the other gospels have it, we would probably be so startled that weeping would be one thing we would not do.

Mary concluded what many would have thought, that "they have taken away my Lord." (Verse 13.) Jesus had talked about the resurrection but neither the disciples nor Mary nor anyone

truly understood what he was saying. The utmost that Mary could think of doing was to insure the decent burial of his body for he was crucified and dead.

At this moment the supreme joy is experienced by Mary; Jesus speaks to her by name and she responds, "Rabboni!" (Verse 16.) As stated above, this is not a fitting time to try to prove the things we believe but rather to rejoice in them. However, the experience of Mary reveals two important things about the resurrection. First, she did not recognize Jesus.

The other point that should be noted is that Jesus asked Mary not to hold him for he was not yet "ascended." (Verse 17.) This would indicate that the resurrected body is capable of existence outside this earth. Paul's explanation of the resurrection in

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR APRIL 2, 1961

The Scripture

John 20:11-22

11 But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb; 12 and she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. 13 They said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid him." 14 Saying this, she turned round and saw Jesus standing, but she did not know that it was Jesus. 15 Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." 16 Jesus said to her, "Mary." She turned and said to

him in Hebrew, "Rabboni!" (which means Teacher). 17 Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." 18 Mary Magdalene went and said to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

19 On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." 20 When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. 21 Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." 22 And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit."

1 Corinthians 15 followed these lines. We do not need to know the difference between the "natural" body and the "spiritual" body. If we did we would no longer be earthly creatures. The important thing, according to Paul, is that "flesh and blood" do not inherit the Kingdom.

Having said these things, I realize fully that many people will have their gospel of the resurrection no other way except that flesh and blood do inherit eternal life. To me, this is a contradiction of the teaching in scripture. To them, it seems a necessity; therefore they are able to interpret these passages in a manner satisfactory to themselves.

The disciples had not learned their lesson very well. They

were in a room with the doors shut because they were afraid of the Jews on this glorious resurrection day. (Verse 19.) We can say that we might have done the same thing but in both cases it is evidence of too much interpretation of things as they seem and not enough reliance upon hope for the things which have been promised.

Again, Jesus gives evidence of being in the resurrection body for he appears to the disciples in the closed room. He greets them with the usual friendly word, "Peace." (Verse 21.) However, something was added to the greeting this time. Jesus said that as the Father had sent him, "even so I send you." This is one form of what we note later as the Great Commission.

Finally, Jesus gave the disciples assurance of the presence of the Holy Spirit. We may not know how to explain the presence of the Holy Spirit but the fact is an eternal reminder that Jesus of Nazareth is not dead but that he is the Christ. For us, the hopes of the ages have been fulfilled in him. More than king, priest or prophet, the lowly Nazarene became the perfect revelation of God to the world. In him, we see God.

So, let the church rejoice and sing today. No song is too joyous, no greeting or dress too gay if it is truly an expression of the peculiar joy that only a Christian can know. Others have their insights into the nature of God but as for us we worship him through Jesus Christ.



Meaning for Today

by John Thompson

A STORY told by an American authoress illustrates that Easter is not an event confined to the remote past, but an ever present reality to those who through faith will receive the power of resurrection into their lives.

This woman was a writer of great talent, but she came to despair of life. She saw no purpose in living, and in her despondency threatened to end it all. However, through the influence of a Christian friend, the miracle of Easter brought about a complete transformation.

When telling of her experience she explained that before this glorious change, she would greet each new day with a curse upon

her lips, "Good God, morning." But then when the hope of Easter dawned upon her, she lived life in great expectancy and saw each new day as an opportunity to invest her talent in real service. She awoke each morning with great enthusiasm and greeted the dawn with the same three words but a far different emphasis and it was, "Good morning, God." Is this not the perennial miracle of Easter translated in contemporary life?

The miracle that happened to Mary of Magdala on that first Easter, as revealed by the writer of the Fourth Gospel, is a possibility for life here and now. Mary's night of sorrow was turned into the brightness of noonday. Her tears of bereavement became tears of joy. This loneliness was invaded by the eternal presence of the living God and this meant that she would never be alone

again. Her hopes had been shattered against the cruel cross, but now they were resurrected and should never die. Her whole life was wholly transformed by the resurrection of love on the third day. So it happened to Mary on that first Easter morning, and it could happen to you!

It happened to a polio victim of our acquaintance. She spent months in an iron lung. She is now in a wheel chair. Though it is night for her physical body—yet the light of an eternal dawn has come to her heart. Her life is a great blessing to all those who come to visit her, for her face is radiant with the resurrection hope. It could happen to you. In the power of the resurrection you can find strength for your life no matter how great your difficulty.

The greatest proof of the resurrection is our living resurrected lives. The great fact of Easter is not that we are to live newly after death—however important that may be—but that is not the great thing, but that we can be new here and now, by the power of Christ's resurrection. Your resurrection is not far off in some remote time in the future for the date of your resurrection can be today.

Dr. Thompson is associate professor in applied Christianity, in the Divinity School of Drake University, Des Moines, Ia.



Four Tasks of Life

LIFE has certain basic tasks that everyone must perform. No one can escape them. The question is whether or not we do them well.

TO LEARN: One of the first is to learn. This begins almost at birth. This is one of the "developmental tasks" the psychologists talk about. An infant has no knowledge, no information, no skills, no experience—but he has the capacity to learn.

One of his first and most important learning experiences is to acquire a language. Anyone who has learned another language knows how difficult it is. Yet the infant must learn a language with no other language to base it on.

Then he learns to read. He discovers that these strange markings we call letters and words have meaning. They contain ideas. Now the wealth of the ages is at his disposal, for the great ideas of the world are contained in books.

So he continues through school—and if he applies himself each year he learns more until his formal schooling is completed. Then comes the test. For many all learning ceases—for others it is a life-long experience.

All learning is not contained in books or imparted in classrooms. Men learn by experience; they learn by meditation, they learn by observation. Not all learning consists of knowing facts—it also includes learning to be patient, humble, and kind.

TO LOVE: Another task is to love. The infant is the center of his world. He has to be. Others wait on him, care for him,

look after him. Gradually he begins to distinguish those around him. He becomes aware of these other people—mother, father, brothers and sisters. As the years go by, he adds friends, relatives, playmates, teachers, neighbors, and innumerable others to the people with whom he lives.

He no longer is the center of the stage. He must find his place in this world of people. How well he is able to find that place will go a long way toward determining his own happiness, his own satisfaction in life. This is one of the most important tasks of all—to learn to love.

This does not mean something soft and sentimental. This is very real. Modern psychology underlines the fact that only he who can love and be loved is emotionally mature. Only he who has learned to love finds life's deepest satisfactions.

This is not easy. It takes effort. It means we must make an honest effort to put ourselves in another's place.

TO SERVE: Another task is to learn to serve. To return to our infant—he cannot do things for others. By the very nature of the case, they must take care of him. With the human being, this continues much longer than any other form of life.

Again it is a gradual development. As he moves from childhood to youth to adulthood, he moves from the place where everything is done for him to the place where he accepts partial responsibility to the place where he is completely independent.

However, a person can be seemingly independent and still be quite self-centered. If one accepts the Christian teaching, he

goes beyond this to the point where he lives not for himself, but to serve. This is also true psychologically. Those who find the greatest satisfactions are those who have forgotten their self-centeredness and live to serve.

TO TRUST: Man needs to believe in something. Men have to have faith. The infant has no experience, no knowledge on which to base a faith. This is why parenthood is so sacred. To a large extent he takes over the faith of his family (if they have one). It is received more by contagion than by direct teaching. You don't teach reverence by saying, "You ought to be reverent." A child learns reverence by living in an atmosphere where it is real.

As he grows older he goes through the period of adolescence. He may attend a university where he must relate his faith to all the findings of modern science, psychology, philosophy, sociology and all the rest. This isn't easy—but it is important.

It is not only a matter of learning about faith. Ultimately it is an act of commitment—an adventure—in which a person goes as far as he can intellectually and then makes an adventure of faith and finds that it is real. There are other tasks in life, but these are four of the most important.

Insight from the Scripture: "LIVE TODAY"

On the flyleaf of John Wesley's Journal were written the two words "Live today." Apparently he had written them there as a daily reminder of the possibilities that were present each day. Emerson well said, "Write it on your heart that every day is the best day of the year."

A long time before either Wesley or Emerson, the psalmist wrote, "This is the day which the LORD has made; let us rejoice and be glad in it." (Psalm 118: 24.)

NEWS

of the Brotherhood

United Promotion Board of Review Discusses Decade of 60's

200 Disciples Leaders Meet in Indianapolis

INDIANAPOLIS—More than 200 of the top national and state leaders of the Christian Churches (Disciples of Christ) were warned here they are being tested individually by the ambitious "Program of Advance in the Decade of Decision," of the 1960's.

Willard M. Wickizer of Indianapolis, one of the chief architects of the program, told members of the board of review of Unified Promotion they hold in their hands the success or failure of the plan to step up every phase of church activity.

"Because of our positions of leadership in our brotherhood, our vision and imagination, our intelligence and energy, our commitment to the task will be determinative," the chairman of the Christian Churches' Council of Agencies declared.

Dr. Wickizer spoke at a banquet at the Severin Hotel that opened a biennial meeting of the board of review of Unified Promotion, the Christian Churches' "united fund" for financing 69 agencies.

Staff members of the participating agencies and 30 persons elected by the International Convention of Christian Churches are members of the board, which reviews the work and plans of Unified Promotion.

C. O. Hawley of Indianapolis, executive secretary of Unified Promotion during the first 22 of its 25 years of operation, also spoke at the opening session.

He recalled that the promotional agency, which distributed \$5,864,910 in 1959-60, received offerings totaling only \$877,000 during its first year, 1935-36.

"There never has been a year when church giving through Unified Promotion has not increased over the previous year," the retired executive reminded the group. "That is good, sound procedure."

Unified Promotion, which started with 44 member agencies, now is the promotional arm of 69 organizations, including most of the communion's state and national agen-

cies, colleges and universities.

Dr. Wickizer, executive chairman of the Division of Church Life and Work of the United Christian Missionary Society, cautioned the church leaders against "merely digging deeper ruts" during the "Decade of Decision."

He also criticized "program people" who complain about lack of funds for their work but are irritated when they are asked to help in financial promotion. He said:

"It should be remembered that the philosophy of Unified Promotion and the philosophy of the 'Decade of Decision' is not that one group should raise the money while another group spends it, but that all of us are on a team together and that we are all responsible for raising the money as well as for spending it."

Dr. Edward S. Moreland of Cincinnati, Ohio, chairman of the Commission on Budgets and Promotional Relationships of the International Convention of Christian Churches, presided at the dinner meeting.

Four Selected to Preach At 1961 Assembly

INDIANAPOLIS—Four preachers have been asked to deliver sermons in morning sessions of the 1961 assembly of the International Convention of Christian Churches (Disciples of Christ), Sept. 29-Oct. 4, in Kansas City.

They are Walter F. MacGowan, pastor of the First Christian Church in Oklahoma City; Harry B. Adams, associate professor of pastoral theology in the Divinity School of Yale University; Gilford E. Olmsted, minister of the First Christian Church in San Bernardino, Calif.; and George C. Stuart, minister of Central Woodward Christian Church in Detroit.

In making the first announcement of speakers for the assembly, Dr. W. A. Welsh, chairman of the Convention's committee on program and arrangements and pastor of East Dallas Christian Church in Dallas, said preaching will have a predominant role in the program.

Mrs. Forrest Richeson Heads Board of Directors

INDIANAPOLIS—Mrs. Forrest L. Richeson of Minneapolis, Minn., was elected president of the board of directors of Unified Promotion.

Dr. Riley B. Montgomery, president of The College of the Bible in Lexington, Ky., was elected vice-president and Mrs. Ward I. Nicholas of Indianapolis, secretary.

Dr. Spencer P. Austin of Indianapolis was re-elected executive secretary of Unified Promotion and Miss Ann Davidson of Indianapolis was re-elected treasurer.

Mrs. Richeson, wife of the minister of Minneapolis' First Christian Church, also is a member of the Commission on Budgets and Promotional Relationships of the International Convention.

President of the Minnesota Convention of Christian Churches, she is a former chairman of the Board of Managers of the United Christian Missionary Society. She was for seven years a trustee of the Society.

Mrs. Richeson also served for nine years on the Commission on Brotherhood Finance of Unified Promotion.

Dr. Montgomery, a former president of the International Convention of Christian Churches, has been president of The College of the Bible, a graduate seminary, since July, 1949.

Elected to the central committee of the promotional agency were George G. Beazley, Jr., of Indianapolis, executive secretary of the Council on Christian Unity; Morris H. Pullin of Bloomington, Ill., general secretary of Illinois Disciples of Christ; and H. Myron Kauffman of Richmond, Va., executive secretary of the Virginia Christian Missionary Society; A. Dale Fiers of Indianapolis, president of the United Christian Missionary Society; Ira A. Paternoster of Indianapolis, executive secretary of the department of resources and interpretation of the UCMS; Miss Jessie M. Trout of Indianapolis, vice-president of the UCMS; D. Ervin Sheets of Indianapolis, vice-president and secretary of the Pension Fund; and Rolland H. Sheaffor of Indianapolis, vice-president and secretary of the Board of Church Extension.

Chain of Prayer Program Closes on Easter Sunday

49 Christian Churches Listed for Final Week

ST. LOUIS—(Special)—Forty-nine Christian Churches are participating in the final week of the Chain-of-Prayer program sponsored by the Department of Evangelism of The United Christian Missionary Society.

Congregations taking part in the brotherhood's 24-hour prayer vigil during the period between Palm Sunday and Easter are as follows:

March 26

Rio Vista Church, Ormond Beach, Fla., Glen Murdock, interim minister.
Gum Springs Church, Longview, Texas, M. E. Powell, minister.
East Side Church, Tulsa, Okla., Paul McBride, minister.
United Church, Detroit, Mich., R. L. Jordan, minister.

March 27

Millburg Church, Benton Harbor, Mich., Mary Ellen LaRue, minister.
Christian Church, Columbia Falls, Mont., Ellis Martin, minister.
Newburg Church, Louisville, Ky., Eugene R. Simrell, minister.
Christian Church, Mosier, Ore., John M. Gest, minister.

March 28

First Church, Coon Rapids, Iowa, Frank Betzer, minister.
First Church, Emporia, Kan., Howard Holverson, minister.
Christian Church, Sandoval, Ill., Robert L. Bromley, minister.
Maze Blvd. Church, Modesto, Calif., Dale Sherwood, minister.
First Church, Ruidoso, N. M., James G. Saylor, minister.

March 29

Park Place Church, Wichita Falls, Texas, Bryon K. Rose, minister.
Oakland Church, Columbia, Mo., Evert C. Millard, minister.
First Church, Mason City, Ill., Ross E. Case, minister.
Second Church, Boise, Idaho, G. Philip Hurd, minister.
Church of Christ, Guelph, Ontario, Canada, Byron F. Howlett, minister.
First Church, Watseka, Ill., Melvin Ray Schultz, minister.

March 30

Everton Church of Christ, Rockwood, Ontario, Canada, Byron F. Howlett, minister.
University Church, San Diego, Calif., Joseph Ray White, minister.
Audubon Park Church, Minneapolis, Minn., F. C. Brayshaw, minister.
First Church, Ponca City, Okla., Carlton D. Garrison, minister.
First Church, Tekoa, Wash., Walter Leman Messley, minister.
First Church, Beatrice, Neb., George Warren Campbell, minister.
Shady Grove Church, Opelika, Ala., C. M. Driskell, minister.
First Church, Newport News, Va., R. E. Oliver, minister.
Christian Church, Mount Summit, Ind., Arthur H. Bishop, minister.

March 31

Christian Church, Fairfield, Neb., G. D. Miller, minister.
Christian Church, Phoenix, Ariz., Charles Sevens, minister.
First Church, Miami, Texas, Howard E. Grant, Jr., minister.
Hazelwood Church, Clayton, Ind., Roger Zollars, minister.
First Church, Levittown, Pa., Walter E. Brown, minister.
First Church, Crockett, Texas, William E. Robinson, minister.

Christian Church, Kearney, Neb., Lloyd Bensmiller, minister.
First Church, Athens, Texas, C. W. Patrick, minister.
South Street Church, Springfield, Mo., George I. Myers, minister.
Lindenwood Church, Memphis, Tenn., H. T. Wood, minister.
Brookhollow Church, Abilene, Texas, James A. Hellen, minister.
North Hill Church, Spokane, Wash., Mrs. W. P. Whittaker, corres.
Ludon Avenue Church, Roanoke, Va., E. W. James, minister.
First Church, Pearisburg, Va., C. M. Ford, minister.
Main Street Church, Winchester, Ind., Thomas L. Henry, minister.

April 1

Union Avenue Church, Litchfield, Ill., Victor Koontz, minister.
Minnesota Avenue Church, Washington, D. C., Paul D. Burton, minister.
First Church, Brighton, Colo., Val Johnson, minister.
McKinley Avenue Church, San Antonio, Texas, Cecil W. Barnes, minister.
Plum Creek Church, Rushville, Ind., Norman L. Kher, minister.
Christian Church, Marshfield, Mo., Jerry R. Porter, minister.

Race Relations Sunday At Arkansas City, Kan.

ARKANSAS CITY, KAN.—Race Relations Sunday was observed here at Central Christian Church when exchange services were held with the local A. M. E. Church.

S. L. Woodard, minister of the A. M. E. Church, preached at Central Church at the morning service. He was accompanied by his congregation. The minister's subject was, "Our Three Vital Needs."

At the evening hour the members of Central Church attended the services at the A. M. E. Church and the minister, Harold E. Enz, preached on the subject, "Building Bridges."



CLARK A. BOWER, 89, retired Christian Churches minister and a subscriber to *The Christian* for 74 years, chats here with Ralph E. Bureman (left), assistant editor of the magazine at a meeting in Central Church, Denver. "Pop" Bower baptized Editor Emeritus Lin D. Cartwright. The assistant editor was in Colorado for a series of speaking engagements at Christian Men's Fellowship evangelistic rallies in February.

Dan Travis, Disciples Music Teacher, Does Research

Church Music Survey

WISTER, OKLA.—A church music survey conducted by sending questionnaires to 51 Christian Churches with membership in excess of 1,500 revealed that over 92 per cent of the choir directors have had courses in conducting and piano or voice.

The survey, done by Dan Travis, a Christian Church minister who teaches music here, was concerned with comparing church music practice with desirable specifications according to authoritative sources.

Nearly 50 per cent of those responding to the survey questionnaire indicated that directors had courses in hymnology.

In response to the question "How many churches control music by the two following methods: music committee, senior pastor?", 13 indicated the use of a music committee and six the senior pastor. According to Mr. Travis, one of the two procedures should be used.

Twenty-four churches reported that storage space is provided in rehearsal room facilities. While the use of acoustical tile and platform risers in such areas is regarded as desirable, only 9 reported use of tile and 4 use risers.

The survey indicated that recorders are widely used as rehearsal aids, with 19 reporting availability of such equipment. About half of those responding indicated that chalk boards and graded anthems are used.

Results of tabulation showed that 47 of the choir directors had completed preparatory courses in piano or voice and conducting. Twenty-five had studied hymnology.

A survey question asking "How many choirs does your multiple choir program include" revealed that the average number of choirs was three and that six churches had only one choir. Experts say choirs should be graded according to departmental levels.

Although church music leaders advocate separating girls and boys in intermediate choirs, 27 churches reported that such choirs were mixed.

Jerry Thompson Elected

OKLAHOMA CITY—Jerry L. Thompson was elected chairman of the National Fellowship of Disciple Directors at the organization's annual meeting held recently in St. Louis. Mr. Thompson is minister of Christian education at Crown Heights Christian Church here.

CAMPUS COVER AGE

**Lester McAllister, History
H. K. Watkins, Pastoral Work**

CTS Appointments

INDIANAPOLIS—Two new professors for the faculty of Christian Theological Seminary have been announced by the president, Beauford A. Norris.

Lester G. McAllister has been called as professor of modern church history and Harold Keith Watkins will become assistant professor of pastoral work.

Both professors will begin their services with the seminary on Sept. 1.

Dr. McAllister comes to his church history post after serving for seven years at Bethany (W. Va.) College as professor of religion and head of the department of religion since 1960. He also has held the administrative post of provost at Bethany since 1955.

McAllister majored in church history for his doctoral program at Pacific School of Religion. He holds the B.A. degree from Transylvania College and the B.D. degree from The College of the Bible.

His Th.D. dissertation on Thomas Campbell was published in 1954 under the title, *Thomas Campbell; Man of the Book*.

Mr. Harold Keith Watkins holds the B.Th. degree from Northwest Christian College and is an alumnus of Christian Theological Seminary. He is this year completing residence for his doctorate at Pacific School of Religion, where his doctoral major is in church history and he is also giving special attention to liturgies and Christian worship in anticipation of his new teaching position at the seminary.

After serving in pastorates in Indiana and California, Mr. Watkins was associate minister of Barrett Avenue Christian Church, Richmond,



Watkins



McAllister

Calif., in 1959. While studying at Pacific School of Religion, he served as graduate fellow in theology (1959-60) and as graduate fellow in church history in 1960-61.

10 Scholarships Offered

TCU Plans 11th Session in Mexico

FORT WORTH—Ten scholarships of \$100 each are being offered to students planning to attend Texas Christian University's eleventh annual Summer School in Mexico, to be held at Monterrey Institute of Technology July 15-Aug. 25. The grants are made available through the Carnegie Corporation.

Scholarship application forms may be obtained from George D. Crow, director of the TCU Summer School in Mexico, Foreign Languages Dept., TCU, Fort Worth. TCU students and spring high school graduates planning to enroll at TCU in the fall of 1961 are eligible to apply.

Selection of applicants will be based on scholarship, the students' interest in the culture and people of Mexico and financial need.

Five of the scholarships will be awarded on April 1; deadline for applications for these grants is March 15. The other five winners will be selected on May 1, with an April 15 deadline for applications, Dr. Crow states.

Total cost of the six-week summer session at Monterrey Tec is \$280, which includes tuition, board, lodging, medical care, laundry, linens, and local excursions.

Jones Hiram Speaker

HIRAM, OHIO—Hiram College students were told that "Intelligent dreams, faith and prayer are the ladders we ourselves build and upon which we rise."

Dr. G. Curtis Jones, minister of the Union Avenue Christian Church St. Louis, Mo., spoke to a convocation audience during Religious Emphasis Day.

FULTON, Mo.—The Young Women's Christian Association of William Woods College sponsored Religion-In-Life Week here Feb. 5-9.

Chester Waterman, minister of the Grace Methodist Church, Glenwood, Iowa, and Mrs. Joseph Smith, former missionary to China, were guest speakers.

Former Jacksonville Pastor

Frank Dunn Assistant To Bethany President

BETHANY, W. VA.—Frank K. Dunn, minister of First Christian Church, Jacksonville, Fla., will become assistant to the president of Bethany College, Dr. Perry E. Gresham, president of the historic 121-year-old school, announced March 6.



Frank K. Dunn

During his ministry at Jacksonville, First Church erected a new Williamsburg Colonial Sanctuary and increased its missionary giving over 300 per cent. The church at Greenwood, Miss., also was constructed during his ministry there. He has assisted six other congregations in erecting new buildings.

He has served as president of the Jacksonville Ministerial Alliance, which has 220 Protestant ministers, and as chairman of the board for the Florida Christian Home for the Aged in Jacksonville.

Dunn has been president of two state conventions of the Christian Churches, in Mississippi and Florida.

For a number of years, he has served on the advisory committee of the United States Third Army, and as a personal representative of the mayor of the city of Jacksonville.

Dunn served as executive secretary and state evangelist of the Mississippi Christian Missionary Society from 1927 through 1932.

From 1936 to 1948, he was with the United States Government in the Social Security Administration. He had charge of the Informational and Public Relations Program for the South.

Transylvania College to Receive Large Library

LEXINGTON, KY.—The Transylvania College Library here will receive the entire personal collection of approximately 2,000 Bible, religion, philosophy and theology volumes of Joseph Thomas, Evanston, Ill., over the next year and one-half. Dr. Thomas, a 1921 graduate of Transylvania College, is a minister of the First Methodist Church in Evanston. His books will form a separate grouping in the Transylvania library and will be known as the "Joseph Thomas Philosophy Collection."

At Longview, Texas

Week of Dedication

LONGVIEW, TEXAS—The Woodland Christian Church here dedicated its new sanctuary with a week of special services.

Those who participated in the sanctuary dedication were Sloan Gentry, minister, First Church, Longview; Ben F. Hearn, Jr., minister, First Church, Kilgore, and president, District 14 Churches; Robert D. Matheny, minister, First Church, Jacksonville; Guy Harrison, building committee chairman; Ewing Adams, elder, Woodland Church; and J. Henry Parker, board chairman.

M. E. Sadler, chancellor, Texas Christian University brought the dedicatory sermon, and J. E. Montgomery, host minister, presided.—ROBERT D. MATHENY.

Mrs. Hastings Now With Unified Promotion

INDIANAPOLIS—Mrs. J. Warren Hastings of Washington, D. C., has arrived here to join the staff of Unified Promotion, the "united fund" of the Christian Churches.

In the newly created post of national director of field services, she will speak in churches and conventions across the country interpreting the world-wide outreach of her communion.

Mrs. Hastings is a vice-president of the International Convention of Christian Churches and a member of the program committee for the 1961 assembly.

She is the widow of the late J. Warren Hastings, who was for 18 years pastor of National City Christian Church in Washington, D. C.

New Texas Church Is Planning First Unit

WICHITA FALLS, TEXAS—The newly established Park Christian Church here recently voted approval of the plans for the congregation's first new building.

The first unit, one of three which will make up the completed church, will contain a fellowship hall, chancel baptistry, kitchen and 11 classrooms. The cost of the first unit has been estimated at \$125,000.

Since the beginning of the church about ten months ago, the congregation has more than doubled in membership. Bryon K. Rose is minister of the church.

Don Salmon Leading

Evangelism Seminars

TAMPA, FLA.—Donald Salmon, executive secretary of the Department of Evangelism of The United Christian Missionary Society, conducted a series of seminars on evangelism and a preaching mission here Feb. 15-20 for the Christian churches of this area.

200 Youth Attend District Meeting

WELEETKA, OKLA.—More than 200 young people and their leaders met here Jan. 29 for a district CYF and Chi Rho rally.

William H. Bradley, minister of First Christian Church, Okemah, was in charge of the Chi Rho group and Howard W. Nuckols, minister of First Christian Church, Bristow, spoke at the CYF meeting.

Youth Week Services At Huntsville Church

HUNTSVILLE, TEXAS—Youth week services were held here at First Christian Church on Jan. 29 and Feb. 5.

Arnold Owen Guy, Jr., son of the minister, spoke at Jan. 29 and Miss Patsy Heartfield, daughter of Mr. and Mrs. G. A. Heartfield, spoke on Feb. 5.

The high school youth participated in the first service and the Feb. 5 service was conducted by students from Sam Houston State Teachers' College, located here.

Wm. M. Stump, Jr.

Grocer Turned Preacher

Ordained to Ministry

MADISON HEIGHTS, VA.—William Murrell Stump, Jr., was ordained to the Christian ministry here on Jan. 29 at the Christian Church.

A member of the church here for 25 years, Mr. Stump recently completed the three-year reading course recommended by the Committee on Effective Ministry of the Home and State Missions Planning Council.

For the past three and one-half years Mr. Stump has been serving as minister of the Cool Springs and Snow Creek Christian Churches. He plans to retire from the grocery business July 1 and devote full time to the Christian ministry.

The ordination sermon was given by H. Myron Kauffman, executive secretary of the Virginia Christian Missionary Society.

Construction Plans At Franklin, Ind.

FRANKLIN, IND.—The congregation of Tabernacle Christian Church here recently approved the recommendation of a special planning committee to launch a building program.

The program will have two phases which will take place simultaneously. First, steps will be taken to secure a new location for the parsonage and detailed plans will be developed for the addition to and remodeling of the church.

The second phase will be the conducting of a financial campaign.

Remodeled West Des Moines Church Dedicated



WEST DES MOINES CHRISTIAN CHURCH has rededicated this newly enlarged and remodeled sanctuary. William T. Percy, president of the Board of Church Extension, Indianapolis, preached at two services. Conley J. Biddle is the pastor. Sanctuary seating was increased by one-third and six classrooms were added.

90 New Churches Planned for Ohio

CLEVELAND, OHIO—The general secretary of the Ohio Christian Missionary Society recently announced plans here to establish 90 new Christian churches in this state during the next ten years.

Herald B. Monroe, in an address to the annual meeting of the Cleveland Disciples Union here, said that 22 of the Christian Churches would be in the Greater Cleveland area. At the present time there are 21 churches here.

Dr. Monroe said the plans include the development of aid to churches undergoing racial, economic or social change. At least 25 such churches are now changing from rural churches to suburban city churches.

The 95,000 church members of Ohio will be asked to increase their home and foreign mission giving, matching it with contributions for local church operations, in order to help the program.

New Unit Dedicated at Woodland Hills, Calif.

WOODLAND HILLS, CALIF.—The Christian Church here held a dedication service for the first unit of a long-range building program Feb. 26.

Harold R. Watkins, representative of the Board of Church Extension, was speaker for the occasion.

Among others participating were former ministers, W. E. Spicer of Orange and Haywood C. Pritchett of Westchester; James Parrott, executive secretary of the Christian Missionary Society of Southern California; Robert Danner of Reseda; Robert Gates, the first congregation president, now a student at Northwest Christian College; James C. Chaffee, president of the congregation; George Long of the building committee; Roland Gleason; and Floyd B. McCarty, pastor.

The congregation met for over six years in rented quarters. Overall plans for the total church plant call for five buildings to be constructed on the two-acre site within the next ten years.

Membership Crusade

TULSA, OKLA.—Richard DeVilliers led the Forty-First Street Christian Church here in a membership crusade. Average attendance was over 225 for the entire meeting.

In addition to the excellent at-

tendance, the minister, Ivan H. Hansen, reports that an emphasis was made on five major aspects of the Christian life: prayer and Bible reading, church loyalty, Christian service, Christian witness and Christian stewardship.

Fred Hoskins Speaks At East Orange Church

EAST ORANGE, N. J.—Fred Hoskins, co-president of the United Church of Christ, spoke here at Park Avenue Christian Church on Jan. 22.

Dr. Hoskins said, "It is my hope that Church unity will never be thought of as finished . . . but that the Church will always be a uniting body." He also traced the history of the two major denominations that are joining to form the United Church of Christ.

A question and answer period was held following the worship service. Ross M. Willis is minister of Park Avenue church.

Church Holds Dinner To Honor Its Leaders

FORT WORTH, TEXAS—University Christian Church here held a dinner on Feb. 1 to honor the leaders in the church's education division.

T. T. Swearingen, executive director of the Texas Board of Christian Churches, was the main speaker for the occasion.

G. T. Walker is minister of the church.

Newly Remodeled Sanctuary at Warren, Ohio



THE NEWLY REMODELED SANCTUARY of the Second Christian Church, Warren, Ohio. In 1958 an educational building was erected. Outlay for expansion in the past four years amounts to \$325,000. The minister for nearly ten years is John B. Bridwell.

Classified advertisements are accepted at the rate of 25¢ per word, subject to editorial approval. Minimum charge \$5.00.

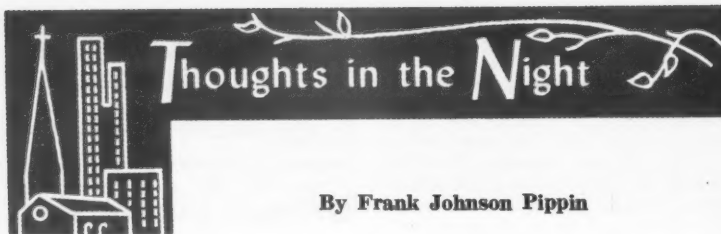
Unique Leadership School in Kansas

PITTSBURG, KAN.—First Christian Church here conducted an Observation Leadership training school Jan. 22-25 under the direction of Jack T. Vaughn, director of Christian education for the church.

Classes for leaders of all age levels of the church school met on Sunday afternoon and Sunday through Wednesday evenings.

Demonstration class sessions with the children and youth were held on Tuesday and Wednesday evenings, giving the student-teachers an opportunity to observe the recommended teaching techniques.

Staff members for the school included the following: nursery, Mrs. N. Gayle Fischer, minister's wife; kindergarten, Mrs. Carl Daniels, Sr., Hominy, Okla.; primary, Mrs. Clayton Hildebrand, Leavenworth, Kan.; junior, Mrs. Harry Duke, director of the week-day religious education program for the Wichita Council of Churches, Wichita, Kan.; Chi-Rho, Jack McCall, assistant director of Christian Education, Kansas Christian Missionary Society, Topeka; CYF, Jack Vaughn; and adults, N. Gayle Fischer, minister of the church.



By Frank Johnson Pippin

The Easter Message

AT FIRST sight, it would seem that the Creator has been partial to pots and pans, stone buildings, and even chinaware, for by scores of years these creations may well outlast the substance of which our fragile bodies are made. A carpenter builds a house and his grandchildren live in it. Some Phidias leaves a masterpiece in stone or marble that rises up to mock the brief life of its creator. The spoon with which you stirred your coffee this morning will probably be here long after you are gone. But surely this cannot be all of the truth.

If God be God, surely there must be something more lasting to man, his greatest creation, than man's flesh and bones. If this were not true, then the material world would possess a degree of immortality denied to man, its master. I am convinced that the Easter message of the risen Christ brings to us the whole truth about immortality. This good news declares that the spirit that hopes and strives within its feverish, fleshly temple is eternal, and that that spirit will be living and working and loving somewhere long after its earthly creations of paper and wood and stone have crumbled into dust.

The poem may live long after the flesh-image of the poet has been eaten by worms, but the spirit that created that poem and one quiet day was freed from its frail temple of flesh will live long after the poem has been forgotten. It is not enough to say that immortality consists of the influence we leave behind us, for even that may well perish. What

we are interested in is, what is going to become of us?

We, therefore, must go on to say that the spirit that made that poem possible is as eternal as God. This is the message of Easter. It is a message that proclaims the mastery of mind over matter, spirit over flesh, and it is in this sense that the resurrection of Jesus makes the hope of immortality a living force in the motives and habits of men. In his risen company, we dare to believe in the infinite potential of every soul and that all of us who have called upon his name are pilgrims of eternity merely sojourning in the twentieth century. We are no longer captives of time. We do not belong to now, but to forever!

Easter is the soul's sweet spring singing in the night and thawing the winter chill of doubt, despair, and discouragement with its pure warm light. Easter takes



BEHOLD THE CROSS

—RNS Photo

the question marks of life and straightens them out into exclamation points—questions about life's origin, purpose and destiny. Easter does not talk about death. It speaks to death and says, "Good morning."

When ten thousand springs have come and sung their green way into summer's golden heart, this story of our Mighty Conqueror will still be fresh and new to lend its glad power over life and death to all who seek a bolstering against their faltering mortality. Even then the resurrection will still be declaring: "All things, including eternal life, belong to you who belong to God!"

GETHSEMANE

The hands clench white upon the barren rock,
The sweat of blood falls leaden to the ground;
One hour and derisive eyes will mock
The head now low in man's transgression bound.

The eyes from prayer descend to those asleep
Upon the hillside 'neath the olive tree;
Beseeching and forsaken eyes that weep
Not in sorrow but in sympathy.

Proclaim Thy word! Swing wide the heavenly gate!
Release Thy wrath! Man's vengeance now dismiss!
Call forth Thy power justified in hate!
The weary cheek awaits Death's lonely kiss.

by Ione Kolm

Summer Opportunities

At Neosho, Mo.

Youth Week Success

NEOSHO, Mo.—One hundred forty-nine young people of the First Christian Church here participated in the morning and evening worship services in observance of National Youth Week.

David Owsley, CYF president, spoke at the morning worship hour and Ron Link, co-president, was featured as the Vesper speaker.

The pianists were JoAnn Bowman and Elaine Farmer. Mrs. A. D. McNabb served as organist. Dual violinists were Diedra and Sandra Gaston. Three Youth Choirs sang under the direction of Mrs. Charles Fox.



THREE YOUNG MEN of the Liberty, Mo., Christian Church were awarded the God and Country Award on Boy Scout Sunday, Feb. 12. From left are: Ray Peters, Larry Campbell and Brian Welles.

Albuquerque Building

ALBUQUERQUE, N. M.—Monte Vista Christian Church dedicated an education building and prayer chapel here Feb. 5.

The \$115,000 unit provides six rooms for three youth departments, and six rooms for the pre-school children.

James H. Jauncey, pastor of First Christian Church, El Paso, Texas, gave the dedication address.

The building is the form of a half circle. On the inside of the circle is a circular prayer chapel, 16 feet in diameter and two stories high. A cross made of fruit wood is suspended under the dome light and other furniture, including an altar and kneeling rails, was made by Mr. Marvin Baker, a member of the church.

A continuous playing tape to provide organ music for the chapel has been given in memory of Mr. and Mrs. Frank Shelly, charter members of the church, by their daughter.

In the past two years six offices have been rearranged and redecorated, the fellowship hall has been enlarged and redecorated and a new kitchen has been equipped with commercial equipment.

The membership of the church was increased from 500 to 1100 in the past six years. One new church was organized in Oct., 1959, by Monte Vista and Sombra del Monte Christian churches, and a fourth church is scheduled to be organized in Albuquerque soon.

Truce V. Lewellyn is the pastor, John L. Bry is the minister of Christian education and N. R. Simpson is the minister of membership.

Construction Begins on New Texas Church

ATHENS, TEXAS—The congregation of First Christian Church here recently gave approval to begin construction on the first unit of a new building at a new location in the southeast section of the city.

The building, complete with central heating and air conditioning, is expected to cost approximately \$123,000. It will include a sanctuary, classrooms, a temporary fellowship hall that will double as classroom space and offices.

Ground-breaking ceremonies will be held soon. The Denson Construction Co. of Tyler was the low bidder, and John B. Danna of Dallas is the architect. Charles W. Patrick is the minister.—ROBERT D. MATHENY.

At DeSoto

Race Relations Sunday

DESOTO, Mo.—Race Relations Sunday was observed here at First Christian Church. Members of the St. John's Methodist Church cooperated in a union service.

The speaker was Amir Gayed Tanyous, a minister in the Coptic Evangelical church of the Nile River Valley in Egypt.

Mr. Tanyous received his B.A. degree from Cairo University and his B.D. from the Evangelical Theological Seminary in Cairo. He is completing graduate work in the Missouri School of Religion.

Gary R. Prichard is minister of First Church.



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Evangelical Theology

The Word for This Century. Edited by Merrill C. Tenney. Oxford University Press. 184 pages. \$4.

This small volume is of major importance in the field of evangelical theology. Prepared for the centennial of Wheaton College by the dean of the Graduate Faculty, the eight presentations are based upon the college's *Statement of Faith* issued nearly 35 years ago. While each contributor emphasizes a given aspect of evangelical Christianity, the whole volume points to the importance of evangelical certainties in an era of conflict.—R. E. B.

Three Things Needed

The Coming Reformation. By Geddes MacGregor. The Westminster Press. 160 pages. \$3.50.

Geddes MacGregor reminds us in this book that reform is an exacting and painful process. Protestants are not true to their heritage because they have become too far removed from the reality of reform. Mr. MacGregor is not a writer that many persons will find great comfort in reading. He will leave few readers to escape his incisive thrusts, uncovering such things as "the presently impoverished state of our spiritual life," or our "cozy and sentimental services" that have become "vacuous and chaotic."

Protestants suffer under two basic failures: first, "to realize in our life an essential reality—the reality of the Church," and second, "to uphold an essential ideal—the ideal of Christian perfection." His prophetic word is that Protestants do not appreciate that Protestantism is equally doomed with Rome in "proportion to our failure to make the reality of the Church live in the hearts and minds of its people." Three things must be done, the writer declares: find a revival of spiritual discipline, a revival of the "interior life" and a revival of a liturgy.

This book will be of special interest to ministers, especially to those seeking stimulation of thought on private devotion and public worship. The author is dean of the Graduate School of Religion and Professor of Theology in the University of Southern California.—MARCUS D. BRYANT.

Excellent Organization

Jesus in the Gospel of Matthew. By Edward P. Blair. Abingdon Press. 176 pages. \$3.

This is the type of book a parish minister ought to read. It will bring him up to date on scholarly studies in the Gospel of Matthew. It should cause him to raise some real questions with his Christology.

Dr. Blair, as a New Testament professor at Garrett Biblical Institute, has read widely in American, English and Continental studies. He summarizes in a magnificent fashion the position of Biblical scholars: Bultmann, Manson, Schweitzer, Didelius, Taylor, Barth, Scott, Streeter, Kullmann, Deissmann and others.

One of the strengths of this book is its excellent organization. It raises many questions and freely confesses that for some scholarship does not have an answer.

Chapter One suggests three pertinent questions: "Is Matthew a primary or secondary gospel?" "Is it a Jewish-Christian or a Gentile-Christian gospel?" "Is it an individual and/or a community product?" Some quotations serve to indicate the conciseness of the author's writing. "The dominant view today is that both writer and readers were Jewish Christians." "Several scholars have referred to Matthew 28:18-20 as the key passage of the gospel." "It has become increasingly clear that the Son of Man concept as set forth in 1st Enoch and other apocryphal books roots not in Old Testament theology but rather in Oriental-Hellenistic religio-philosophical speculations concerning Divine Primordial man."

Matthew 5:17-19 is a storm center of New Testament interpretations. The basis of Jesus' authority, his authority in the realm of knowledge and in the realm of conduct are treated in summary fashion.

Matthew's position in first century Christianity is the realm of the study. Dr. Blair also takes into account the Qumran text.

This is fascinating and very instructive reading.—GEORGE W. CRENSHAW.

Cradles of Humanity

The Village Pastor. By Edward K. Ziegler. Agricultural Missions, Inc., 156 Fifth Avenue, New York, 10, N. Y. 110 pages. \$2.

Anything published by Agricultural Missions, Inc., carries a vision of the world Church and a sense of urgency about its mission. Dr. Ziegler has incorporated both in his little book.

It was good to have the village church called to attention again in the midst of a world of massive cities, exploding populations, and high-flying missiles, for the quiet villages, nestled among the hills and in the valleys of the world, are the cradles of humanity. From here issues much of that which blesses and plagues the world in later years.

The author has a driving desire to make the church in the village effective. The pastor in the village is the key to a more aggressive church, so there ought to be more of them trained and the present ones ought to be better prepared and adequately supported, if the Church is to fulfill its redemptive mission in the villages as well as the general life of the world.

The first part of the book is given over to placing tools in the hands of the pastor, the latter part is a detailed discussion of education for the village ministry. This book ought to be read by lay leaders, pastors, seminary officials, missionary administrators, and some people who have money to invest in Kingdom building.—LONNIE H. HASS.

Bible Readings

April

1	* John	20:1-18
2	Easter * I Corinthians	15:1-28
3	* John	20:19-31
4	* John	21:1-14
5	* John	21:15-25
6	* Proverbs	1:1-19
7	* Job	28:12-28
8	* James	1:1-18
9	Sunday * Psalms	90:1-12
10	I Corinthians	1:1-25
11	I Corinthians	1:26-2:16
12	I Corinthians	3:1-23
13	* Job	1:1-22
14	* Job	2:1-13
15	* Job	19:13-29
16	Sunday * I Peter	5:1-11
17	* Job	4:1-11
18	* Job	8:1-22
19	* Job	11:1-20
20	* Job	21:1-16
21	* Job	21:17-34
22	* Job	37:14-24
23	Sunday * Psalms	119:33-48
24	I Corinthians	4:1-21
25	I Corinthians	5:1-13
26	I Corinthians	6:1-20
27	I Corinthians	7:1-24
28	I Corinthians	7:25-40
29	* Job	42:1-17
30	Sunday * Psalms	34:1-22

AMERICAN BIBLE SOCIETY



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"Christian" Aided in Apprehending Crook

OZARK, Mo.—*The Christian* had a hand in apprehending a dishonest panhandler here.

Paul Junior Pippin, 26, had been fleeing soft-hearted ministers of the Christian churches through plausible tales of distress and through the use of the name of Frank Johnson Pippin, minister of Kansas City's Community Christian Church, whom the panhandler claimed was a relative.

The January 29 issue of *The Christian* which included a warning story reached subscribers just before "Pippin the Panhandler" hitch-hiked into the town of Ozark. Following his usual custom, Pippin stopped at the public telephone outside and phoned the home of Harold Mays, minister of Ozark's First Christian Church who happens to be the president of the town's Ministerial Alliance. Although Mayes was not home, Mrs. Mayes, told of the caller's "dire need," referred Pippin to William White, pastor of First Baptist Church and secretary-treasurer of the Ministerial Alliance.

However, Mrs. Mayes had read the warning notice concerning Pippin and it rang a bell in her mind. Consequently she called Mr. White and told him of the impending call and warned that the caller might be the Paul Pippin spoken of in the magazine.

The young man was apprehended by Deputy Sheriff Marshall Fitzpatrick.

Arraigned in Magistrate court, Pippin pleaded guilty to the charge of vagrancy and was sentenced to a 10-day stay in the Ozark jail. Later

he was released to authorities from Lawrence County, where he was charged with obtaining money under false pretenses.



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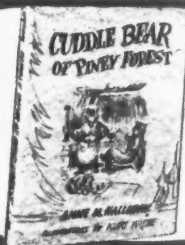
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Letters . . .

More than Impressive

Editor, *The Christian*:

One of my friends here at the office had occasion to attend our Louisville Convention and also one held previously by one of the other major denominations of our country. He told me of the vast difference between the two. The other one was similar to a political convention. People roamed the aisles at all times, making a lot of noise even during the addresses, as they do at the Republican and Democratic conventions. Some went so far as to shout across the heads of the people to friends and relatives regarding matters of a personal nature.

Ours, on the other hand, seemed to have a certain reverent quality about it. At the communion hour, at moments of meditation, during the prayers and addresses, the worshipful attitude and quietness of so great a gathering of people was inspiring and truly noteworthy. I was deeply impressed by this, as well as were others with whom I have talked. We who did not have the advantage of the contrast noted it, but to my friend it was more than impressive.

I do not express these sentiments in a spirit of self-praise toward us or in any judgment. But I do feel it speaks well for our Brotherhood and its future. If one of our primary characteristics can remain to be of the Spirit, as our convention indicated, we should not only continue to grow but also continue to be a good influence on others.—LLOYD M. LEMMON, *New Albany, Ind.*

Pulpit Raids

Editor, *The Christian*:

Within the last two or three years I have become increasingly concerned over the nasty habit we Disciples seem to have developed of raiding our pulpits in order to staff the various church-supported agencies. It seems that we feel there is no other source of manpower available than the pastoral ministry for the staffing of a badly needed resource among our churches. . . .

It seems to me it is past time for us to try to draw our manpower for the staffing for our various agencies from some source other

than the pastoral ministry.—PHILLIP B. MCKINLEY, *Mission Hills, Calif.*

EDITOR'S COMMENT: *The need of the pastoral ministry is paramount. Is the solution more likely to be found by filling ministerial jobs in the agencies with untrained laymen, or by producing more ministers?*

Ministry of Music

Editor, *The Christian*:

You have had an avalanche of mail from church members, deploring the irreverent attitude of worshippers as they enter the sanctuary. I thought it might refresh you to hear from one church where this problem does not exist. As an organist, I am very grateful that I can say this, since I can remember a time when soft preludes simply could not be heard above the din of voices.

Several things have helped to make this change. Our ministers have consistently worked at the problem. A big difference was noted when the narthex was partitioned off; somehow stepping through doors into a quiet and beautiful sanctuary has been conducive to an attitude of quiet reverence. On our bulletins, the organ prelude is listed as "Preparation for Worship." Occasionally in fellowship meetings we have talked about the relationship of good church organ literature to the service.

I have long felt that our brotherhood has lagged behind other denominations in organizing and helping our musicians. The subject is ignored in our conventions. Training is offered in every other field of church endeavor: missions, education, finance, evangelism. We, too, need inspiration and guidance. I look hopefully to the day when we shall meet together regularly in seminars with trained leaders to provide the stimulus for a more dedicated ministry of music.—MRS. WALLACE C. ALLEN, *Mason City, Iowa.*

EDITOR'S COMMENT: *Two of our seminaries, perhaps more, have full-time professors of music now. And, the current plans for a national workshop in 1962 are encouraging. (See article, "The Christian," Feb. 5,*

1961, page 18, or write Karl H. Croel, 222 South Downey Avenue, Indianapolis 7, Ind., for information.)

The Spirit of the Churches

Editor, *The Christian*:

After reading the letters to *The Christian*, Jan. 22, 1961, I have come to the conclusion that all our conventions are interested in now is the mixing of the races. Not once is the spirit of the churches in our brotherhood mentioned.

All we have read in *The Christian* to the Editor is the discussion of what happened about the discrimination against the Negroes. Is this what our conventions have come to? Is this what we send our delegates off to conventions for? I think we need to take stock of our purposes and re-evaluate them.

We are deluding ourselves and our people, and are trying to hide behind a social gospel. I, for one, do not need anyone to make up my mind for me as to how I feel about integration or segregation.—ALICE W. ROBINSON, *Mobile, Ala.*

EDITOR'S COMMENT: *Issues on which there is difference of opinion naturally get more publicity. The writer is quite correct in expecting that those who attend the assemblies should keep the rest of our people informed about the many, many things that happen. Actually, the social teachings of Jesus and Paul were heard on many different subjects, in Louisville. So far as I know the convention has been composed of any and all New Testament Christians, according to Acts 2, ever since its beginning in 1849.*

Numerous Witnesses

Editor, *The Christian*:

After reading Kring Allen's letter to the Editor of *The Christian*, Jan. 22, 1961, concerning your editorial on the Louisville Emergency Resolution, I am inclined to be more grateful for the witness of numerous people within our brotherhood and outside it who have been just as effective as Mr. Allen in their application of the Christian spirit in race relations, yet not so bitter toward those who disagree in approach.—DAVID F. BOSTON, *Washington, D. C.*

DISTINGUISHED DISCIPLES

by A. T. DeGroot

GALE STORM



JUST to prove that anything can happen in show business, look at the girl who started with the name Josephine Owaissa (Indian for "bluebird"!.) Cottle, and ran it up to Gale Storm of the movies, and "My Little Margie" and "Oh! Susanna" of TV fame.

She first saw the big, wide world at Bloomington, a town near Houston, Texas. Her first play-acting role was as a little Chinese girl, in junior high. The next year a Jesse Lasky talent hunt was held at Houston, and her dramatic teacher tried to make her look mature. The director said, "Little girl, go home and grow up. We'll catch you the next time around."

But she stuck around, won the contest, and got the name "Gale Storm." The winner of the young men's contest the same year was Lee Bonnell. Gale is now Mrs. Lee Bonnell. Purely a coincidence, of course. They have four lovely children.

Gale plunged ahead by free lancing and made pictures with Roy Rogers, Donald O'Connor, Dennis O'Keefe, Dan Duryea, and Audie Murphy. Turning down New York offers in order to stay with her family and her steady job as a church school teacher at the Hollywood-Beverly Christian Church, she took on the "My Little Margie" TV series in 1952. It ran through 126 episodes, and gave way only to the starting of a whole new program, "Oh! Susanna," in 1956. Her fourth child's name? It's Susanna.

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—O. R. S.

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'Twas untold wealth that ruined him,
He was the modest sort;
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In his income tax report!

—F. G. KERNAN

• • •

If you want a job done, give it to a busy man. He'll have his secretary do it.

—PERSONNEL JRNL.

• • •

FIRST THINGS FIRST

A proud mother asked her five-year-old, "What was the golden text at church school today, Georgie?"

Hoping to impress the din-

ner guest, she was chagrined to be met with silence by Georgie.

"Oh, come now, Georgie, you always know it. What did your teacher talk most about, and repeat over and over?"

"Keep your chairs still," answered Georgie.

—LENA GAMBLE BIXLER

• • •



"One quart of milk and two pints of cream"

Easter—1961

Through the special Easter offering, assistance is given to newly organized congregations, to aging ministers and missionaries and their widows. Spiritual guidance is rendered to minority cultural groups and community life is improved through social education and action. In addition, the Easter offering helps to support all other causes participating in Unified Promotion.

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UNIFIED PROMOTION

Unified Outreach of Christian Churches

Box 19036, Indianapolis 19, Indiana

WHEN IS A
CHURCH COMPLETED?

Many people think of a church as being completed when the building is finished, but a church is never completed—building it is a continuing process.

We are proud of the job we have been assigned in the continuing process of helping to build better Christian Churches.

As a further part in this process we are helping to launch in 1962 a new and comprehensive curriculum for adults, THE CHRISTIAN DISCIPLESHIP SERIES.

It is designed to help adults in the church develop a firm foundation in all aspects of Christian life and encourage them to commit themselves to the total task of the church and its

mission in this Decade of Decision. The curriculum has been developed by outstanding Disciples of Christ ministers and educators.

We believe it will present a challenge to your church, one which will be rewarding. Will your church accept the challenge?

Write us today for free information on how to enroll classes in THE CHRISTIAN DISCIPLESHIP SERIES.

